inept and contumacious, arguing the agent not to be irresistible. 5. Reasonably inferred, that there is a plastic nature in the universe, as a subordinate instrument of Divine Providence, in the orderly disposal of matter; but yet so as not without a higher providence presiding over it, forasmuch as this plastic nature cannot act electively or with discretion. Those laws of nature concerning motion, which the mechanic Theists themselves suppose,, really nothing else but a plastic nature. 6. The agreeableness of this doctrine jvith the sentiments of the best philosophers in all ages, Aristotle, Plato, Empedocles, Heraclitus, Hippocrates, Zeno, and the Paracelsians. Anaxagoras, though a professed Theist, severely censured, both by Aristotle and Plato, as an encourager of Atheism, merely because he used, material and-mechanical causes, more than mental and final. Physiologers and astronomers, why vulg*arly suspected of Atheism in Plato's time. 7. The plastic nature no occult quality, but the only intelligible cause of that, which is the grandest of all phenomena, the orderly regularity and harmony of things, which the mechanic Theists, however pretending to solve all phenomena, can give no account at all of. A God, or infinite mind, asserted by them, in vain and to no purpose. 8. Two things here to be performed by us; first, to give an account of the plastic: nature, and then to shew how the notion of it hath been mistaken, and abused by Atheists. The first general account of this plastic nature, according to Aristotle, that it is to be conceived as art itself acting* inwardly and immediately, upon the matter; as if harmony living in the musical instruments should move the